

BOSTON RECORD.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER. OFFICE No. 127, WASHINGTON STREET, OPPOSITE WATER STREET.

No. 38.—VOL. XVI.

WEDNESDAY, SEPTEMBER 21, 1831.

TERMS. \$3 a year—or, \$2.50 in advance.
Five copies for \$10.00 in advance.

RELIGIOUS.

THE CHRISTIAN SABBATH.

What measures shall be adopted.

This is the question after all. What is to be done? Whether we are to direct our steps? How can we fully return to the Lord? By inquiring how other nations expressed their penitence; how the reformations took place in the time of Samuel, and Hezekiah, and Jehoshaphat; how the revivals were effected under Augustine in the fourth century, Claudius of Turin in the ninth, Peter Waldo in the twelfth, and Wickliffe in the century which followed: how the glorious reformation from Popery in the sixteenth century was begun and established?—Each individual Christian reformed himself; fervent prayer was offered for the Holy Spirit; bold, decisive appeals were made to the consciences of the people; princes and magistrates were led to listen to the counsel of devoted and enlightened ministers; shame and persecution were cheerfully endured for the cause of Christ; an unflinching protest was entered against the sins which remained; humiliation of soul under past transgressions, and hope in the divine mercy for future deliverance and ultimate triumph, were exercised. Let such, then, be our course now.

Let each one reform himself, his family, his own circle. This is the first step. Here we are sure our efforts will be successful; we begin at home. The ministers of the sanctuary should lead the way. The Holy Sabbath has much to complain of in us. Reverence it more, ye preachers and stewards of Christ, sanctify it more. Study its authority more. Watch against unfavorable habits more. Let your own conduct, and that of your families, give a more decided testimony to the Lord, and to his blessed day. Heads of families, begin each one for yourselves: the Almighty Redeemer demands it of you. Look on your present course; correct, amend, what is amiss. Be not ashamed of confessing past error. Magistrates, propose a better example. Awake to your first duties, the worshiping and glorifying of your God. Merchants, "buy the truth and sell it not;" close your offices and counting houses on the Sabbath; refuse the unholy gain which Satan offers. Tradesmen, farmers, artisans, consecrate your labors to "the Lord of the whole earth." Servants, clerks, dependents, honor the Saviour on the days which he allows you as the period of rest, peace, composure. Too long have you obeyed the world, the flesh, and Satan; now God calls you to repentance and consideration. Each individual reformation will go to form the national return to which we are pressing upon you. This is the first measure. Let every one into whose hands these pages may fall, examine and reform himself.

2. And let fervent prayer for the grace of the Holy Spirit be offered up. God alone can effectually do the work. All doctrine is vain, without the operations of his Spirit. The fundamental truths of the gospel, the glorious perfections and excellencies of God, the value of the soul, the inestimable worth of redemption, the necessity of a spiritual and heartfelt reliance on the Father of spirits, are unknown, till the Spirit truthfully quicken the heart. If we rely on our arguments and proofs merely, we shall never succeed. What are demonstrations of the authority and obligation of the Christian Sabbath, to him who is dead in sin, careless upon the subject of his salvation, and wedded to his worldly companions? The heart of man has reasons against all persuasions of theology; the reasons of evil inclination, previous choice, corrupt habit, perverted associations of thought, Pray, then, for the mercy of God, is essential to success. Then Babylon is deserted; then the voice of the ark; then Babylon opens her gates of brass; then the human heart yields to truth. And when the new and divine life begins in the soul, the Sabbath becomes the natural, the important privilege of the new-born Christian. He rejoices in the interval from the duties of this lower world; his food, his joy, his restoration are in the ordinances of God. Let the gracious Spirit be granted to fervent, untiring prayer, and things will soon revive—the desert will be burst out with new bloom—the wills of men will be swayed—the Sabbath will reappear in its mild dignity—the young will reverence, the old will rejoice in the day of God. The ministers of Christ will see unwonted audiences thronging around them—fresh and disordered devotion will preside. National penitence for misused Sabbaths will appear in the very cry for mercy which will ascend to heaven—and from the sanctification of them in future, every temporal and spiritual blessing will germinate.

3. As this proceeds, and in order to advance it, bold and decisive appeals must be addressed to the consciences of the people. The adversary must not be allowed to sow tares unmolested. Plain and popular statements, adapted to the comprehension of the different classes of men, must be made. Addresses from the pulpit, from the press—addresses in the form of argument, and in the way of appeal and persuasion—short treatises must be widely diffused—the heart must be touched. Thus the circle of truth must be widened. The efforts of a false and spurious religion must be defeated, and God honored amongst the people. A national feeling in favor of the Lord's day, can only be expected from a revival, distinct and uncomprovised of the national conscience. Each one must use the talents entrusted to him by the great Householder. The awful sophistry which assails the divine authority of the Sabbath, must be detected; the false reasonings exposed. Truth must be manifested, not with artificial ornaments of speech, not with an overstrained or scrupulous pertinacity of debate; but in simplicity, in openness of heart; neither relaxing the spiritual demands of the Sabbath, nor overrating the relative magnitude of this particular branch of the public guilt. Thus will God bless our nation; thus will the holy day be re-established in its authority and grace.

4. But this cannot be expected to be brought about in a world like ours, without much of that previous reproof and contumely, which have always attended the progress of a really spiritual reformation. Nothing disturbs and offends the world so much as the Lord's day strongly urged. The leaders must be content to receive the treatment which their Lord and Saviour received before them. And this deters the merely well-disposed part of mankind; they shrink from decisive steps, for fear of shame and names of contempt. The term Lollard, at one period, of Wickliffe, Latheran, Puritan, Methodist, Calvinist, at others, have been a successful instrument in Satan's hands, of alarming the timid, and securing his hold of the world. Against such opposition, (even if it were to rise to

persecution,) the Christian minister and hero must be ready to stand. He must disregard the honor of men, that he may obtain the favor of God; he must be proof against these assaults; he must be willing to risk his name, his character, his reputation, for his Saviour. The holy Sabbath must be dedicated, consecrated, revered, under whatever reproaches he may have to labor, who asserts its claims. As national reformation advances, these very men, once cast out and scorned, will become the objects of veneration, their counsels be prized, and their persons loved and esteemed.

5. Still much will remain unredressed, amidst the wrongs of the Sabbath—at least, for a considerable period—many great evils may be expected to survive and struggle—the spiritual church, if it gain, by the mercy of God, much, must reckon upon being discomfited in certain respects. She must, then, protest boldly and fearlessly against the sins which are persisted in. Nothing honors God more than the confession of his truth, which his faithful servants make, when they are unable to succeed fully in their honest endeavors. A body of devoted followers of Christ, allowed to preach his truth in the world, and entering their open protest against flagrant evils, is a token for good in a country of the most hopeless character. God never gives up a nation to his desecrating judgments, when there is a considerable number of worshippers, thus averting their allegiance, and crying out about against the dishonor done unto his name and Sabbaths.

6. Lastly, HUMILIATION FOR PAST TRANSGRESSIONS, AND HOPE IN THE DIVINE MERCY FOR FUTURE DELIVERANCE AND ULTIMATE TRIUMPH, are the dispositions of heart which we would most cultivate. After we have done all, we shall leave much, very much to be humbled and abased for before our God; and our hope must be reposed, not in man, but in his power, and his grace. The holy Sabbath, which, as a nation, and as individuals, we have abused in times past, the dishonor we have done to him and to God thereby, the loss to our own souls which has followed, the injury to the spiritual welfare of others which has been occasioned, the slight put upon the blessed Spirit of grace, are topics of deep sorrow and penitential confession before God. To humble ourselves under his awful majesty, to deprecate his wrath, to accept the punishment of our iniquity; this is the way to obtain mercy; this will bring back our people as the heart of one man, to the Lord; this will prepare us for all the holy duties of our Sundays, and all the communion with God which they bring with them.

For the Boston Recorder.

HOME MISSIONS.

From a Missionary in Middlesex Co. July 4, 1831.

A GRADUAL WORK OF GOD.—The state of religious feeling in the church, and the spirit of inquiry in the society are encouraging. Five were added to the church yesterday. Within a month there have been two cases of conversion, of an interesting character—both of them men at the head of families. We have now from ten to fifteen inquirers—some of them deeply impressed, others serious and thoughtful enough to know that they come out "high and dry" on the subject of Temperance—and have unanimously voted to receive them to their communion, who do not pledge themselves to abstain from distilled spirits, except as a medicine.

From a Missionary in Hampshire Co. July 15.

A REVIVAL.—The Lord has been pleased to appear in mercy for this people. It is now about four weeks since a shower of mercy began to descend, on our thirsty and barren hill. During this short period, something more than thirty have expressed hopes that they have passed from death to life.—The work is still in progress, and we hope soon to see greater things than these.

Among those that are brought in, we reckon many who have been violently opposed to serious religion, and who have done all in their power to retard to corrupt the youth, and prevent their serious attention to religious concerns. On many of these God has laid a strong arm, and brought them down. But the divine influence has not been confined to the youth—it has fallen on several in middle life, and on some, even in old age. While some of all ages have been brought in, many more of all ages are now inquiring what they must do?—The manner in which the work commenced, and in which it has progressed, is so signal, that even its enemies confess it is of the Lord.

From a Missionary in Worcester Co. July 18.

"Since my last report 15 have been received to this church—16 by profession—most of whom were subjects of the revival last winter and spring. We have had no conversions recently, though we are not without tokens for good. There are not now remaining in my congregation many adults, who are not either professors, or hoping; yet there are some. Our attention is directed to the children in the Sabbath School, and we are praying, and laboring and expecting that they will be converted.

We have recently formed a Temperance Society, which embraces about 75 members, and additions are making daily. Not a single Unitarian has united with us. The storm continues to rage some without us, but we have peace and quietness within.

From a Missionary in Hampden Co. July 26.

I cannot but hope that the period will ere long arrive, when this Society will be able to sustain itself, without depending on the benevolence of others. But at present, being weak in itself, and having to struggle with sectarian influence put forth constantly to destroy it, it demands the fostering care of the Missionary Society.

Since my last, we have shared in some degree the effusions of the Holy Spirit so extensively enjoyed. A number have been hopelessly converted, and others are still serious. We hope and pray for greater things; but bless the Lord for what our eyes have already seen."

From Rev. H. A. Merrill, Norway, Maine, July 20.

"Though we have not such an abundant effusion of spiritual blessings as has fallen on many parts of Zion, yet we have quite as much as our faith has perseveringly sought. In the month of April, two young men, orphans, were awakened to a sense of their guilt and danger.—My hopes were encouraged. But there were no others decidedly serious till the last week in May, when we had a series of religious meetings, continuing from Thursday morning till Sabbath evening. A gradual work has since been progressing, till 15 or 20 are hopeful subjects of renewing grace—most of whom are males, and most of them youth: there is however one, 82 years of age, a soldier of the Revolution, who has become decided for Christ—another nearly 60, and another about 50. Appearances are yet

favorable. O may we be thankful for a little refreshing, and trust only in God for the future. The work is most manifestly his.—I am persuaded you will rejoice with us, and pray for us."

[From Correspondence of Presbyterian Board of Missions.]

A YEAR IN THE WEST BY A MISSIONARY.

About a year since, I removed with my dear family to this destitute, irreligious region, with ardent desires to be instrumental in the hands of my master, of promoting his glorious kingdom, and the welfare of immortal souls. With this purpose I accepted of the appointment of principal of the academy in this place, that I might obtain a support for my numerous family, and educate children and youth in the fear of God. My Sabbath and frequent opportunities in the week, have been occupied in preaching the gospel, administering its ordinances, attending prayer meetings, and promoting the benevolent institutions of the day. The Presbyterian church in this place, has increased from seventeen to above forty members since my arrival. We have a Bible Society and I am actively engaged in distributing Bibles to the destitute. I have organized a temperance society of about fifty members. Finding that the agent of the Sunday School Union, as a stranger amidst the clamors of the day, would have little success, I voluntarily engaged gratuitously to attend to the business of this society, and five schools have been organized. We have a weekly prayer meeting in the village, and the monthly concert is regularly observed. This there before me, an ample sphere of operation, the best of causes; but the difficulty is, to be sustained and supported in this region. The enemy has been very busy in his opposition since my arrival, and he is so cunning, as to engage even professors of religion in his designs. My duty is to preach the truth plainly, affectionately, and firmly—and studiously to avoid all personal acrimonious observations, and to treat those who differ from me, with Christian benevolence.

Now the question is, shall I be driven away from such an important station, through want of support for myself and family. The church is small and unable to afford it, and the great mass of the people is irreligious and desipated, and would rather drive a minister of Christ from this region, than contribute a cent to retain him. I have been often employed by my master, as a missionary and preacher, and have received a salary, while I have scarcely received a subsistence for myself and family. I am still willing to do much and suffer much in the same cause, and also willing that the ordinances of the Redeemer should be observed, as it is written, "Even so the Lord hath ordained, that they who preach the gospel should live of the gospel." I am a great friend to economy, but parsimony, deprecates the great object. Could our brethren in their pleasant circumstances, know our difficulties and our privations, by living in such distant regions, they would cheerfully afford us a comfortable subsistence. It is a pernicious error, that young preachers and those of inferior talents and attainments, will answer the circumstances of a poor country—when in fact these unworthy and impudently mean, ministers of age and experience, and the first talents in the ministry.—Advocate.

FAULTS AT PROTRACTED MEETINGS.

We do not mean, faults peculiar to these meetings, but faults which we have observed during our attendance on a few of them, and which have struck us as worthy of being laid aside.

1. Confidence in the meeting, the arrangements, the ministers, the efforts—instead of confidence in God. This must be broken down, before a blessing is granted. Sometimes the failure of ministers to attend; and sometimes the evident inefficiency of self-confident labors, and sometimes other considerations, answer this purpose.
2. Reliance upon plan, contrivance, adaptation, &c. instead of truth, as the means of success. This is as pernicious as the other, for truth is the only means of promoting holiness.
3. Having more confidence in our own talk than in the Spirit of God. This shows itself in talking much and praying little.
4. The telling of stories which teach nothing. We know that "facts are stubborn things,"—that facts are powerful, and all that; but we know that facts are absolutely worthless, except as they illustrate or enforce principles. Besides, one half, perhaps, of the audience will not believe your facts to be facts, and you sink in their estimation by telling them. We believe that the "Swearer's Prayer" would be rendered more powerful, by leaving out the stories at the end of it.
5. Trying to make people weep. Some appear to think that weeping and piety are the same thing. Better try to make them think and understand. We doubt whether weeping is ever a good sign, except in some cases of actual penitence. Hum drunks, when alarmed, are very apt to weep, but are very seldom truly converted.
6. Talking about the amount of feeling, the glorious season, and the awful season, and this interesting age, and all that class of subjects,—the consideration of which never led any body to repentance, and from the very nature of the case, never can. If you wish people to repent talk of things which are unseen and eternal.
7. Directing the attention to transactions which are to take place during the meeting. This may not always be amiss; but we once heard the expected transactions of to-morrow alluded to, in a way which gave sinners no time to repent to-day. Besides, it is sometimes like the lawyer's telling the jury, "Now I am coming to the pathetic." And besides, how do you know what shall be on the morrow? Are you not dependent on divine influence?
8. Thinking that such a man must preach, because he is present, and will think himself neglected, if we do not invite him. If he is not willing to take the place he is most fit for, he is not fit to preach.
9. Preaching on a text "by way of accommodation." If you cannot find a text which exactly answers your purpose, it is because you are not familiar with your Bible, or because your purpose is unscripural. "Spiritualizing," as some call it, may sometimes edify believers, but will never do any thing towards convincing gainers. They must have a plain, direct, literal, "thus saith the Lord," or they will not regard it.

HEAVENLY MINDEDNESS.

Perkins and Marvin, of this city, have just published a useful book entitled "Helps to professing Christians in judging their spiritual state and growth in grace," by the Rev. J. B. BARN, of Glasgow. One excellence of the work is that it makes the evidence of the existence of piety in the soul depend on the progress of piety. We make two short extracts.

In that world lies the inheritance of the sons of God,—the inheritance incorruptible, undefiled, and which fadeeth not away. In that world are gathered many of their dear brethren in the Lord; and there the whole family, in due time, shall be collected. In that world dwells Christ their Redeemer, the object of their supreme delight; "whom having not seen, they love; and in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory." In that world they expect to see him face to face, to abide forever in his presence, and to be assimilated to him in holiness, glory, and bliss. Say, then, is it wonderful that they should be heavenly minded? Rather, would it not be wonderful were it otherwise? Sooner shall the captive in a foreign land cease to think of the dear country and home from which he is severed, the wretched miser cease to think of his hoarded treasures; or the heir apparent of a crown and kingdom cease to think of the period when he shall ascend his throne,—than the children of God will live day after day, without feeling their hearts ascending to heaven. The cares, and business, and temptations of the world, may for a time fix their attention, engross their thoughts, and chain them to the dust. But anon they spring on high like a bird escaped from the snare of the fowler, and enter the world where they desire eternally to dwell. Their meditations of heaven, and heavenly things, are so sweet and refreshing to their souls, that they delight to return to them, and break them off with reluctance. With the prophet they can appeal to God himself, "O Lord the desire of our soul is to thy name, and to the remembrance of thee."

1 Pet. i. 5. 1 Jsa. xxvi. 8.

OMISSION OF RELIGIOUS DUTIES.

Another hindrance to growth in grace is, the frequent omission of religious duties.—God's children all know that it is their commanded duty, to use the means of grace with steadfastness and perseverance. Yet in too many instances they act contrary to their knowledge. For very trifling reasons they are, sometimes, induced to neglect the observance of some one or other of the religious services, required for their improvement. When they happen to be more than commonly fatigued with the cares or toils of business,—when they have less time or convenience than usual,—when their mind has been disquieted and ruffled by any teasing occurrence,—or when they have been relieving or paying visits till a late hour; the reading of the scriptures, meditation, self-examination, and the prayers of the family and the closet, are omitted. Though they may have no intention at first to repeat the omission, unless for a very urgent reason; yet, having yielded once, they are more easily induced to yield a second time. By degrees their excuses multiply, and their neglect of duty becomes too frequent; till at length they begin to omit sometimes, the public ordinances of Christ.

1 Pet. i. 5. 1 Jsa. xxvi. 8.

WHAT ONE MAN CAN DO.

In the example of the illustrious man on whom our observations have been bestowed, we learn what can be achieved by one individual. His energy and services alone aroused the attention not only

of his own country, but almost of all Europe, to a subject which had hitherto been, for the most part, shamefully neglected, and in which the interests of humanity were deeply involved. Reformation of abuses in those institutions in regard to which his investigations were made, soon followed; and though it has not by any means been carried to the extent desired, there is probably no Christian nation, but has derived some benefit from his labors; and certain it is, that the cause of prison discipline is in continual advance, and has been so from his day to our own. Indeed the whole world is destined at length to feel the influence of his humane exertions. To be it remembered, is all the work of one man, who, the instrument of divine providence, and of a man, who, through possessing a clear and sound understanding, does not rank among the highest in intellectual power. It was in him less the force of talent, than of religious principle, for which these moral wonders were achieved. What a lesson is this to the Christian, who feels that he is bound, as an individual, to do something for God and his fellow-men, yet, all that is in his power leading him to look for results of great magnitude from labors of benevolence properly conceived and directed, though they should be prosecuted in solitary energy? And what a rebuke, moreover, is such an example as Howard's, to the apathy and discouragement, in consequence of which so many attempt nothing for God or for human weal, from an apprehension of their own individual weakness! Well might the experience of this hero of philanthropy suggest the sententious wisdom of the following remark in his diary, "dejection and despair are the consequence of pusillanimity."

Christian Spectator.

DR. LATHROP OF WEST SPRINGFIELD.

I have rarely seen the legitimate operations of true religion in forming the character so sublimely exemplified, as in the case of a reverend friend, whom, not many years ago, I followed to the grave. He was a man upon whom nature had beautifully bestowed her choicest gifts, and who combined every intellectual and moral quality, which was necessary to stamp upon his character the seal of greatness. But above all, he was a practical Christian. I knew him when his locks were silvered with years, and his eyes were dim with age, and his limbs tottered beneath their burden. On his furrowed cheek sat the smile of contentment, the living image of peace and joy. He could hardly open his lips but in some expression of penitence for his sins, or of thankfulness for his mercies. While he was cheerful in the enjoyment of temporal blessings, the eye of faith and hope was fixed on heaven. I saw him when the impressions of disease had fastened upon his countenance, when the symptoms of dissolution were advancing, in slow but certain progress, and when eternity was opening its doors to receive his almost dispirited spirit. I watched him to see if I could discover a symptom of terror or agitation, any thing like the shrinking back of the soul from the grasp of death; but all was calmness and triumph. Just as he had reached the boundary between earth and heaven, I said, "My father, art thou dying in peace?" and his angelic expression told me that the songs of the angels were "resembling on his ear. His last words were, "Never forget that I behold Christianity march, with a much triumph into the territories of death. The scene is imprinted upon my memory, and I would fain carry the impression of it to the grave.—Dr. Sprague.

RELIGIOUS DENOMINATIONS IN IRELAND.

The Catholics of Ireland may be stated at 6,000,000. The Protestants and non-conformists at about 8,000. The Episcopalians have parishes 2,450; Archbishops 4; Bishops 18; Rectors, vicars, and perpetual curates about 700; Assistant curates about 550; ministers and supporters, &c., 1,000,000.

The Independent churches have about 28 ministers and churches. The Baptists are few. There are a number of Quakers, Separates, and others. I have not the means of ascertaining.

The Presbyterian churches include several particular denominations. There is, first, the Presbyterian Synod of Ulster, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of the North, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of the South, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster.

So. Ref. Tel.

SYNOD OF ULSTER, IRELAND.

In the history of the Presbyterian Synod of Ulster the last year will form an era of great importance. They had long been known by a name of distinguished sanctity, and a body of men, which rested as an honor upon their efforts, and which was widely spreading its influence throughout their churches. Access to reading ordinances, in many churches, was given and open to all. The celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required. The Synod, however, broke up, and the celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required. The Synod, however, broke up, and the celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required.

So. Ref. Tel.

ROBUST CHURCHES IN N. ENGLAND.

Besides the Church in Boston, the one in London, and the one lately erected at Lowell, there are twelve others in the New England States—four in the State of Maine, viz. at Eastport, Whitefield, Danvers, and Portland; one at Dover in New Hampshire; one at Claremont in Vermont; four in Massachusetts, viz. at Charlestown, at South Boston, at Waltham, and at Sandwich; one at Pawtucket in Rhode Island, and one at Hartford in Connecticut. In addition to these, there are at the present time three others building in these states.

N. E. Rev. Post.

DOING GOOD WITH BOTH HANDS.

The Charleston Observer of Aug. 20, states, that the Monthly Tract Distributors, while occupied in their appropriate sphere of circulating Tracts, have successfully laboured also to increase the scholars in the Sunday Schools. One distributor procured five scholars for the Sunday School, and had the promise of five more. In July, one distributor procured 15 scholars, and another 10. Others laboured in the same cause. And the Editor of the Observer remarks, "We do not exaggerate when we say, that at least 150 scholars have been brought into these nurseries of piety within the last four months." principally by the distributors of Tracts, and this too in the city of Charleston, where it was thought that every exertion had been made that could be made. It is gratifying to observe such industry and piety in our water city. The blessing will return into their own bosom for "The lowest which blesses blesses."

PARENTS' DEPARTMENT.

From the Education Reporter.

DEFICIENCIES OF PARENTS.

A correspondent communicates to us, in substance the following specimen of family government. Making an excursion into some part of the country, among the farming population, he stopped at a mansion where a woman was busily occupied in housewifery, with her little son near her at play. John was a hopeful lad; and his mother was a professor of religion; but of what denomination is not mentioned. The latter saw at a little distance a chicken in mischief, and told John to drive it out. John was too busy to obey. "John drive that chicken away," said the mother. John paid no attention; and soon the chicken got deeper into mischief. The command was repeated in a louder tone; but he scarcely noticed his mother's voice. The mischief went on at a greater rate, which at length threw the mother into a passion, and led her to cry out vehemently to her son; but all to no effect. Stepping up to him, and raising her voice to a still higher pitch, and stamping upon the floor, she vociferated, "John! what you going to do? that chicken away! or have I got to flag you first, you little rascal?" John felt himself rather imposed upon, raised his head a little, and with a mingled look of impudence and defiance, swore roundly that he would not go.

Who could hear such words from a child, says the writer, and not shudder? The language of profaneness was evidently familiar to him; while yet his mother was a professed disciple of the Lord Jesus Christ. Our correspondent thought this no place to visit, and soon left the house. And now, if the same mother should chance to read this statement in the newspaper, he would be gratified.

Now, looking the circumstance of profaneness, how does this statement differ from what is often witnessed at the present day, in many families that are professedly Christian? Inmates, implicit, uniform and cheerful obedience, we fear, are seldom found, even in families that are presumed to be well governed. The subject deserves greater attention, than perhaps has ever received; and the simple fact, that this kind of obedience is just what our heavenly Father requires of his children, is not among the least to give it importance.

INTELLIGENCE.

RELIGIOUS DENOMINATIONS IN IRELAND.

The Catholics of Ireland may be stated at 6,000,000. The Protestants and non-conformists at about 8,000. The Episcopalians have parishes 2,450; Archbishops 4; Bishops 18; Rectors, vicars, and perpetual curates about 700; Assistant curates about 550; ministers and supporters, &c., 1,000,000.

The Independent churches have about 28 ministers and churches. The Baptists are few. There are a number of Quakers, Separates, and others. I have not the means of ascertaining.

The Presbyterian churches include several particular denominations. There is, first, the Presbyterian Synod of Ulster, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of the North, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of the South, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster.

So. Ref. Tel.

SYNOD OF ULSTER, IRELAND.

In the history of the Presbyterian Synod of Ulster the last year will form an era of great importance. They had long been known by a name of distinguished sanctity, and a body of men, which rested as an honor upon their efforts, and which was widely spreading its influence throughout their churches. Access to reading ordinances, in many churches, was given and open to all. The celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required. The Synod, however, broke up, and the celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required.

So. Ref. Tel.

ROBUST CHURCHES IN N. ENGLAND.

Besides the Church in Boston, the one in London, and the one lately erected at Lowell, there are twelve others in the New England States—four in the State of Maine, viz. at Eastport, Whitefield, Danvers, and Portland; one at Dover in New Hampshire; one at Claremont in Vermont; four in Massachusetts, viz. at Charlestown, at South Boston, at Waltham, and at Sandwich; one at Pawtucket in Rhode Island, and one at Hartford in Connecticut. In addition to these, there are at the present time three others building in these states.

N. E. Rev. Post.

DOING GOOD WITH BOTH HANDS.

The Charleston Observer of Aug. 20, states, that the Monthly Tract Distributors, while occupied in their appropriate sphere of circulating Tracts, have successfully laboured also to increase the scholars in the Sunday Schools. One distributor procured five scholars for the Sunday School, and had the promise of five more. In July, one distributor procured 15 scholars, and another 10. Others laboured in the same cause. And the Editor of the Observer remarks, "We do not exaggerate when we say, that at least 150 scholars have been brought into these nurseries of piety within the last four months." principally by the distributors of Tracts, and this too in the city of Charleston, where it was thought that every exertion had been made that could be made. It is gratifying to observe such industry and piety in our water city. The blessing will return into their own bosom for "The lowest which blesses blesses."

So. Ref. Tel.

RELIGIOUS DENOMINATIONS IN IRELAND.

The Catholics of Ireland may be stated at 6,000,000. The Protestants and non-conformists at about 8,000. The Episcopalians have parishes 2,450; Archbishops 4; Bishops 18; Rectors, vicars, and perpetual curates about 700; Assistant curates about 550; ministers and supporters, &c., 1,000,000.

The Independent churches have about 28 ministers and churches. The Baptists are few. There are a number of Quakers, Separates, and others. I have not the means of ascertaining.

The Presbyterian churches include several particular denominations. There is, first, the Presbyterian Synod of Ulster, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of the North, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of the South, having under its care 15 Presbyteries, 260 congregations, 112 ministers, and 45 churches. The number of their members is not published. Of these congregations, 5 are in County Down, 9 are in Londonderry, and the rest in Ulster.

So. Ref. Tel.

SYNOD OF ULSTER, IRELAND.

In the history of the Presbyterian Synod of Ulster the last year will form an era of great importance. They had long been known by a name of distinguished sanctity, and a body of men, which rested as an honor upon their efforts, and which was widely spreading its influence throughout their churches. Access to reading ordinances, in many churches, was given and open to all. The celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required. The Synod, however, broke up, and the celebration of communion for the ministry, in regard to their own heart experience of religion, was discouraged, or opened, or wholly omitted; and in some Presbyteries subscription to the Confession of Faith and the Catechism was no longer required.

WHY THIS SPEC

Why ! We need it
 ... to what extent

THE CHR
WHY THIS SPEC
T
Why? We need in
to what extent

YALE COLLEGE, Sept. 14. At the meeting of the Ph.

YALE COLLEGE, SEPT. 14. At the meeting of the Phi Beta Kappa, a vote was passed to remove the injunction of secrecy from the members of the society. "The oration of Chancellor Kent," says a correspondent of the N. Y. Observer, "was at once a learned, profound and eloquent production. The subject was YALE COLLEGE the character and motives of its founders—the state of society out of which it sprung, and by which it has been cherished, the influence which it has exerted, &c."

The degree of A. B. was conferred on 79; of A. M. in the same course on 34. The honorary degree of A. M. was conferred on Rev. James Ely, Rev. Peter Karsman, Hon. S. B. Hooper, Hon. F. Granger, and Wm. F. Hookins. Twelve

two members of the Medical Institution received the degree of M. D., and the honorary degree of M. D. was conferred on six. Flavel Bascom, Alfred Newton, Joseph Eldridge and

Leverett Griggs were appointed Tutors. About 50 were admitted to the Freshman class. A very full meeting of the Alumni and friends of the College was held on Tuesday afternoon and evening. On motion of Gen. Van Rensselaer a subscription was opened for the benefit of the institution payable only on condition that *one hundred thousand* dollars

lars should be pledged before the first of December, 1833. About thirty thousand dollars were pledged on the spot. Addresses were made by Pres. Day, Prof. Silliman, Hon. R. M. Sherman, Z. Lewis and others.

The Corporation voted to establish a *Greek Professorship*, and appointed to the foundation Mr. Theodore Woulsey, of New York.

—♦—

NEWTON THEOLOGICAL INSTITUTION.

The Annual Examination of the Students in this Sem-
ary took place on Wednesday last in the Chapel. The
citations in Hebrew, Greek, the principles of Interpre-
tion, &c., were very satisfactory to the Corporation and
the visitors, and inspired the hope of usefulness, with respect
to those who are receiving the cultivation bestowed at this

In the evening an Address was delivered before the Missionary Society of Inquiry on "The obstacles attending Missionary Enterprise, and the practicability and imp

The Trustees of the Seminary held their Annual Meeting on the 10th inst. The Address was delivered by Mr. Nathaniel Hervey of the Junior Class, and was of interesting performance. Some additional remarks were made by Dr. Bolles, and prayers were offered by the Rev. Messrs. Bolles and Train.

In the afternoon the Exhibition was attended in the Baptist meeting-house.

Ch. Secretary

ANDOVER THEOLOGICAL SEMINARY
The anniversary of the Theological Seminary at Andover will be held on WEDNESDAY NEXT, Sept. 2. From the following order of exercises it will be seen that the day will be a happy and profitable one.

On Monday Evening before the Rhetorical Society

On Tuesday Afternoon an Oration before the Blue

cal Society by Rev. Dr. Beman, of Troy, N. Y. and a Poem by Rev. L. Bacon, of New Haven.—On Tuesday evening an Address before the Society of Inquiry, by President, B. Laharee. — On Wednesday the Exercise of the Senior Class; and on Wednesday evening a Sacra-

Rev. Dr. Fitch, of New Haven before the Alumni of Seminary. The exercises will be held as usual, in Chapel.

—♦—

SUMMARY STATISTICAL REPORT

The General Assembly now has under its spiritual
covenant TWENTY SYNODS; ONE HUNDRED AND FIFTY
PRESBYTERIES; 1584 ordained bishops; 216 licen-

preachers; 213 candidates in a course of preparation
the ministry; 2253 churches; and 182,017 communicants.
From April 1st 1830 to April 1st 1831, we have returned
20354 persons received to the full communion of the
baptist Church, of whom 15357 were added on exam-
ination and profession of their faith; and 4997 were by

from one of our congregations to another. In the same period, 4390 adult persons and 12198 infants were baptized, which gives a total 16588 baptisms. The collection funds reported for the same year amount to \$47,501.76 for domestic and foreign missions; \$3880.39 to defray the

expense of the Commissioners to the last Assembly, was
 joint travel to and from Philadelphia was very near
 100,000 miles; \$16,844.39 for the use of different The-
 ological Seminaries; \$33317.14 for education purposes;
 218.54 for the contingent expenses of the General As-
 sembly. The total of these collections is \$101,802.16.

Our increase, during the year past, has been in Synods 1; in Presbyteries 6; in churches 95; in ordained ministers 93; and in the additions of communicants 14369. Making allowance for deaths, dismissions and other removals, our net gain appears to be no more than 8688. This is owing to our getting from many churches. The com-

1800 ordained and licensed preachers of the word : in number those of 1830 by 89. Our licentiates are than they were a year ago, by 4, and our *Candidate*

the ministry, by 13. The baptisms of adults last year exceeded those of 1830 by 1135; the infant baptism increased by 4; and the increase in the total of baptismism 1131. The grand total of charitable contributions reported less this year than the preceding year, by \$82,490.6.

E. S. ELY, *Stated Clerk of General Assembly*

DEATH OF THE REV. DR. RICE.
Union Seminary, Virginia, Sept. 4th, 18
 Throughout a sickness of nearly nine months, Dr. had, with various changes of external symptoms, been

The sickness of this servant of God was attended with great suffering. The disease itself and the highly ner-

character which it put on, caused not only much bodily suffering, but great mental depression. Yet to the last mind was collected and perfectly itself. Saturday morning he revived from a death-like stupor, and sensible that the hand of death was upon him, he remarked that there were a few things which he wished to say. He then bid

who stood round his bed an affectionate crowd; mending his now deeply afflicted partner to the blessing protection of heaven; and expressing, with regard to his friends, an unfeigned affection. He spoke fifteen minutes, and found himself unable to proceed. During the day, he said very little, and was ex-

ly in great bodily suffering. This increased towards
At nine, rousing himself again, he said—"Mercy u
umphant!"—The last word died upon his lips—He g
for a few moments and expired.

Dr. Rice was born Nov. 28th, 1777. Not yet 54

A.B. |
hon- |
the |

of age, there was room to hope that he would long be
to labor on earth in the cause of his Lord and Master.
he who knows what is best, and who loves the church
ter than we, had decided otherwise. Our part is to
with submission to the Divine determination.

[REDACTED]

POETRY.

THE VISION OF GOD.

(Of the following beautiful composition, we have merely to remark, that it is the solemnity of mind with which it appears to have been written, may read on each reader.—Ed. W.)

Where am I now?—Before the eternal throne!
And in the immediate presence of that God,
All whose counsel and glory round me burn,
Like a consuming fire. The elements
Of earth are gone. Mortality dissolves,
And leaves me spiritual, immortal, lone,
Before the Infinite Presence.

The face of cherub and of seraphim,
Falls in this awful brightness. Every sound
Of voice and harp is hushed, that lately rung
Around me in mid-heaven, as I passed through
Their endless ranks, to be alone with God!
Now the dread veil is passed. I am all eye,
All ear, all intellect, all consciousness,
Nor can I close the eyelids of the soul
One moment, to shut out the dazzling blaze
Of this excessive glory.

Earth! earth! earth!
Thou never gavest me sight resembling this.
In all thy lighted fane and hallowed halls;
Nor ever glowed in all thy gorgeous sun
Light so condensed, glory that may be felt!
I see indeed no shape, nor human form,
But my whole soul intuitive perceives
The awe-inspiring presence of thy Judge.
I see no countenance, and yet I feel
As if a countenance of majesty,
Too awful for my gaze, upon me beams
Intense, where'er I turn. I see no eye,
And yet a piercing, heart exploring eye,
An eye of divine omniscient purity,
Each glance of which goes through my very soul.
As snaky lightning flash into the oak,
Seems to be fired from my every point
Of the surrounding space. O God! I feel,
In this most solemn moment before Thee,
As if enveloped in an atmosphere,
Of glowing intensity of existence,
Where all but individuality
Is lost.

I see, yet seem! Incomprehensible
Thou glorious One, and I can see of Thee,
Not as with mortal senses, but I hear
Of thee but with the hearing of the ear.
For now mine eye beholds Thee, and thy hand
Agitates the deep immensity of my soul
Thine august presence. Round me roll,
In living glory, all thy attributes,
Swayed by the Spirit of eternal love,
Whose softest breath restores to life
Where all the chords of being are strung.
It is but the shadow of thy blessed life!
There is no searching of thee understanding,
Where the ideas of all things, present, past,
Past and future, intrude and clear,
All natural, moral, human and divine,
Sublime and beautiful, profound and vast,
In the deep scheme of infinite Providence,
And the deep verities of grace.
Revels serene in holy harmony.

Blessed and only Potestade! All things,
After the counsel of thy perfect will,
With infinite ease Thou wilt create,
Adorn, uphold, direct, destroy or save.
Thou hast but to decide, and it is done.
Oh! Thee all nature hangs. Thou seest worlds,
And suns and systems through the fields of space,
As though the husbandman the sowing seed.
Great Ocean of life! From Thee has flowed
The immortal stream of intellect,
Being and beauty, business and joy,
Thyself all life, joy and holiness!
Essential love! essential peace!
Guilt's stern avenger! Virtue's steadfast friend!
Religious law, on earth, in hell,
Darkness and stain hath not a place in Thee!
O Thou, my Judge! competent and just—
Thou whose eye kindest universal day
Throughout the regions of the universe!
In the dread light of this communion,
In which I stand exposed, Thou hast not
My secret sin—Oh, spare me!—I repent—
Oh, spare me! with the strong blood,
Of the great sacrifice, I wash my soul.
As they appear in Thee unvarnished, dark,
Doiling, damning—But oh! do not say,
Unpurged, unrepented, unforgiven!

NEWTON.

MISCELLANY.

From the Lexington (Ky.) Luminary.
MR. SKILLMAN.—The following communication occurred with a relative of mine many years ago. I give you the facts, as detailed to me by the gentleman himself, a few days after they happened. LAYMAN.

August 15th, 1821.

ANECDOTE OF A MASTER AND SLAVE.

In 1803, A. E. M., who had been born and educated in America, settled in one of the frontier counties of Kentucky. His father held slaves; and he had been always used to the practice of associating with the term slave, the true Virginia acceptance. Mr. M. purchased a negro man to assist (or rather attend to his little farm) for he was a lawyer by profession, and knew very little about farming. And sometime about the last of July, the negro was directed by his master, to take his horse, and go through the cornfield and cut down the rank weeds and luxuriant sprouts, that had grown up there. Jack took his horse and went to his work; for he was really an excellent slave. Some days after, his master taking a ramble through the cornfield, to see if the roasting ears were not fit to use, accidentally comes across Jack, not engaged in cutting weeds, but sitting at his ease between the extended roots of a large stump, with his head leaning on the top of the stump, and fast asleep. The day was very hot, and Jack had selected a stump, the tall sprouts of which formed a complete protection from the scorching rays of a meridian sun; where he was enjoying Nature's grand restorative, happy as a prince. His master at first felt provoked, and concluded that he would apply one of the sprouts that formed Jack's pleasant arbor, to a very different service. But as he had never before had occasion to even reprove Jack, he hesitated, and upon second thought concluded that as he appeared to be quite happy, it would be ungenerous to interrupt his enjoyment. He therefore took a seat on another stump, a few feet from the negro, and fell into a train of reflections on the relations between Master and Slave. This engaged him for an hour or more, when he got up, and returned to the house, leaving Jack to his repose. His wife inquired how Jack made progress in cutting weeds. He told his wife the circumstance of finding Jack asleep, and that he had left him happy as he had found him. She expressed some surprise, that he had not at least awoke him, and set him to his work. He then gave his wife the reasons for his (as she thought) extraordinary conduct. "I was at first disposed," said he, "to pull one of the tall sprouts that formed Jack's pleasant shade, and give him a good whipping. I then concluded to set down and rest myself, and let Jack indulge in his repose. While sitting musing on his happy contentment, I fell into a train of reflections on the subject of Master and Slave, as personified in Jack and myself, still feeling strongly inclined to flog Jack when he awoke.—While musing on the subject, the rule laid down by the Saviour, occurred to my mind, 'do unto all men.' &c. I was obliged to decide, that I would not like to be interrupted in so happy a sleep, by the application of a sprout; and so I determined not to whip Jack. My next reflection was, how I came by the right to chastise my fellow man, for indulging in the embraces of lazy repose. Littleton, Coke, Blackstone, &c. were called in to aid my inquiry. None of my law authorities established my right—they all gave me power to chastise my slave, but I was searching for the right to do so. I found that my law authorities would punish me for whipping my fellow-man who was free; but my slave I might chastise at pleasure. Why?

Because he was my slave. My next inquiry was, how did Jack become deprived of his freedom. Oh! he was born a slave; that is, his mother was a slave when he was born. And here my law authorities left me. When at College, I had read and always admired the principles of our Government, as developed in our Declaration of Independence, and the first paragraph of that noble instrument struck me "that O the face!" "All men are born free and equal." I blushed for my folly, denounced slavery as inconsistent with law, religion or humanity, and left Jack to his repose. I have been compelled as a lawyer to decide against slavery, as a philosopher to decide against it, as a philanthropist to decide against it, and how can you, who profess the Christian religion, help deciding against slavery, when the golden rule of the Saviour so expressly forbids it? From this day Jack is free."

This man was then a disciple of Tom Paine, his wife a member of the Baptist church. The sequel is short. Jack was informed by his mistress of the whole transaction. He was greatly mortified at his own bad conduct; but he had a nobleness of mind that would not be outdone in generosity. He positively refused to go with his master, but determined never to go to sleep at his work again. He lived in the family about two years, and died. His master, in two or three years afterwards, died of the consumption, rejoicing in the hope of the gospel. His wife, I believe, is still living.

BLIND ASYLUM IN LIVERPOOL.

We are indebted to the politeness of an esteemed friend for permission to publish the following letter recently received from a highly respectable citizen of Philadelphia, now on a visit to Europe.

LIVERPOOL, July 1, 1831.

As you intimated a wish, previous to my leaving Philadelphia, that I should procure some information relative to the Blind Asylum, I have, among other interesting objects in this place, visited that institution. Time did not permit me to make that personal investigation, which would enable me to give you particular details of this useful and charitable establishment. I however transmit herewith a printed report, which will give you some idea of the manner in which it is conducted.

The building itself is a plain two-story erection, situated in a populous part of the town, and built up as an oblong square, the interior presenting an open space neatly paved. Workshops run around the court, both above and on the ground floor. The inmates at present are about 120, male and female, and are employed in separate apartments. The branches of industry practised by these unfortunate blind persons, are basket making, in which they appear to excel; shoemaking, weaving principally narrow carpeting, of the Venetian kind; and a rope walk for spinning twine and yarn appears to answer very well. I understand there is a good deal of trouble in teaching them any of the handicraft trades, but many of them display great natural talent, which is cultivated in the School for the Blind with much success.

A church opposite the building, to which the blind have a communication by a subterranean passage, has been built by subscription, and is well supported. A regular service of the established church officiates every Sunday. As you enter the door, two of the respectable contributors attend with plates to receive such donations as visitors, who are not members, think proper to bestow.—Nothing less than 6d is received, and as much more as you think proper. A stranger is here always sure of getting a seat in a comfortable pew, to which he feels he has some right, in consequence of his cash donation, which, together with the regular pew rents to those who have permanent seats, raise a handsome revenue for the support of the blind. The excellence of the music, and the talent of the present organist, make it very desirable, as well as fashionable to own a pew in this church.

From the Boston Medical Journal.

CHOLERA AT ARCHANGEL.

We have been favored with the perusal of a letter from a gentleman of our acquaintance, now at Archangel, to his friend in this city, in which it is stated that an epidemic disease, probably the same as that prevailing in the more southern parts of Russia, is now existing there to the great terror of the inhabitants. The writer, however, appears to have a thorough comprehension of his personal safety, and remarks, that it is fatal only among those who live in poverty or filth, or who are addicted to habits of intemperance. It is among such subjects, we apprehend, that this epidemic has, in other places, committed the greatest ravages; and it is to a constitution supported by temperance—temperance in habits of living, thinking and feeling, that we must all look, when exposed to its infection, for security against its attack, or support under its incursions.

The following extract from the London Times is full of interest, and accords with all the best testimony in the case, which is now before the public.

We have seen, says a writer in the Times, several letters from the East Indies, some of old and some of recent date, in which mention was made of cholera. The following is an extract from one of them:—"The cholera has been most destructive. I had lately a conversation with Ramohun Finjee, a celebrated native physician; he compared the disorder to a whirlwind which proceeded from the south-east to the north-west, but occasionally made a curve, turning sometimes to the east and sometimes to the south-west backwards, and then again progressing to the north-west. This Ramohun Finjee says, that from the observation he has had opportunities of making in several extensive districts, the first and certain victims to the disease were opium eaters and persons addicted to ardent spirits; the second class of victims, but less certain, were those who lived poorly on rice and water; but those who were temperate and lived generously—such as drank coffee, and milk thickened with rice and molasses with sugar, and occasionally ate animal food, were one and all completely exempted. And he accounts for the various opinions of medical men, as to contagiousness or noncontagiousness of the disease, by the fact, that those whose bodies were predisposed by opium or ardent spirits, contracted the disease, if they touched or even approached persons suffering under it; and that those whose bodies were hardened by temperance and generous living, inhaled the breath and handled the bodies of the diseased with impunity. In India, as every where, temperance is the great preventive of disease. If the poor hard-working classes, could be induced to substitute for their dram of gin, a good mess of milk thickened with rice, or a cup of strong coffee, they may hope, not only to make their home more comfortable, but to escape the cold iron gripe of the cholera. The rich, though their habits of life predispose them to disease, are generally soon frightened, and become cautious when they hear the approach of any serious disease. We cannot think, however, that the preservative now in fashion among ladies and gentlemen of rank is a very wise one. Those who live upon bread and water may find brandy a safe stimulant; but those whose blood is heated by ragouts and champagne, and Roman punch, may find brandy a stimulant too much."

We cannot but commend, in the highest terms, the wisdom of the Board of Health, at New York, who have after all struck upon the right principle of quarantine. They have decreed that all vessels infected with cholera, shall be discharged at the quarantine, iron in bars only excepted; and that all

vessels arriving off the port, with this disease on board, shall not be boarded by the pilots, but by their own crews, and that the vessel shall be anchored at the Horse Shoe. Little benefit can arise from detaining a vessel in whose hold the infection is supposed to be contained, without exposing the cargo to the air; and the requisition of discharging the vessel, at quarantine, is the greatest safeguard which the government can afford the people against the introduction of any foreign pestilence.

In addition to the above, the New York Board of Health have appointed Drs. Hosack, Stevens and McNeven, a committee to open a correspondence with medical gentlemen in Europe or elsewhere, for the purpose of receiving all the information possible on the nature, symptoms and cure, of this disease—a measure which our happy deficiency of experience in the care of those suffering under it, and the possibility of its visiting our shores, render extremely important.

From the Vermont Chronicle.

SECULAR INTELLIGENCE.

One of our correspondents says that some of his neighbors, who take our paper, wish all foreign news, &c. excluded from its columns, and that the whole should be filled with religious matter. We shall certainly comply with the wishes of our patrons as far as we can learn them, and can do it without the sacrifice of principles, and shall endeavor to learn their prevailing sentiment on this and some other points. We do not anticipate, however, that they will generally approve the proposed change.

"In the midst of these conflicting sentiments," we will propose an alteration which, we think, if adopted would satisfy all parties. Let it be remembered, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;"—that he "doeth his will in the army of heaven, and among the inhabitants of the earth;" that "all his works are truth, and his ways judgment, and that those who walk in pride, he will not choose;" and that not a sparrow falls to the ground without him. Whoever duly understands and remembers these things, will be able to see some attribute of God displayed in all the events which happen to men and nations; and especially he will be able to see, in the events which are called political, that he rewardeth communities in their way, "according to their works," and how a people may bring down upon themselves his smiles or his frown. The wars and commotions in South America, for instance, will teach such a man the vanity of republican institutions, without such views of God as will humble men into a sense of their natural equality, and such views of the worth and capabilities of the human soul, as will lead them to respect each other's rights. The wretched state of Spain may warn us against indulging the lust of gold and of dominion, under a pretended zeal for religion; so plainly are their present sufferings under popery connected with their crusades against the South American Indians. The sufferings of the Poles should teach men that God will not suffer the sin of bargaining for offices to go on with impunity; but it shall end in the utter subversion of principle in the higher orders, and the bargaining away the independence of the nation to a foreign despotism, from which it is not easy to break loose; while the immense cost at which, if at all, Russia sustains her supremacy, may teach a salutary lesson to all who would take advantage of the weakness of the human soul, and harbor the ambition to extend their own power unrighteously. And in our own country, Indian massacres are a just punishment on us as a people, for neglecting to instruct them in a milder faith; and the insurrections at the south may rebuke us for our backwardness to remove a system, the beginning and willing continuance of which are violations of the command, to do to others as we would that others should do to us.

It is needless to multiply illustrations. Let intelligence be religiously read, and it will all be religious intelligence, and perhaps the result may be, that a sense of responsibility may be more generally carried into all the concerns of life. How much this is needed in political affairs, our readers need not be told.

Here is a starting place for a great many thoughts, the following out of which we leave to our readers.

FRUIT IN OLD AGE.

Extract of a letter to the editor of the N. Y. Christian Advocate from the Rev. Dr. Clark. After a paragraph on business, Dr. Clark proceeds thus:

"Rev. and dear Sir:—I hope Mrs. Emory is well, and all your family also. My children are alive, and I believe in precisely the same state they were when we had the pleasure of seeing you in our house. My wife and I have both got a disease that is found to be in this country curable, viz. old age. It would have been less fatiguing had I taken a voyage to America this year, than that which I took to Ireland, laboring through March, April, and May, in the mountains, bogs, &c., of that country, striving to establish some charity schools among the miserably neglected people. God has enabled me to get about 700 under Christian efficient teaching, by able masters, all Methodist local preachers, who, after their school hours, go about through the neighborhood visiting the parents at their houses, reading to them the word of life, praying for them, and teaching them to pray. God has shone on this work in a very remarkable manner—but the labour (often in the open air) has been too much for 70 years of age; by my heart and spirit are as ever. With love to any one who may be so kind as to inquire for me, and my wife's love to you,

"I am, reverend and dear Sir, yours truly,
ADAM CLARK.
Pinner, Middlesex, June 13, 1831."

AIR IN SLEEPING ROOMS.

Among the generally unknown causes of loss of health is the respiration of impure air. In a former section, some notice has been taken of the qualities of air. We have seen the number of cubic inches which must visit the lungs in a measured time to continue the blood in a healthy action. The congregation of many persons in one apartment, especially when artificial light, in great quantity, is permitted, is a cause of more malodorous than is commonly supposed. Three causes, in such case, combine to destroy the fitness of the air for respiration. The animal heat of the assembly, the lights, and the breathing of the same air again and again. There must be such assemblies. The remedy is proper ventilation. The smoke of lamps has frequently occasioned death. No lamp is properly trimmed if it emit anything more than a pure bright flame. It is a common practice to keep sleeping apartments shut up. If there be several persons in a small room which has been shut up for several hours, it would be shocking to know how often they breathe again and again the same air, and how unfit it is to be breathed after it has once visited the lungs. Add to this the impurity of the air, which is continually in contact with the furniture prepared and constantly used for sleeping, in an unaired apartment. It is not mere necessity, or fastidious delicacy, which requires that the pure air should be admitted where the human lungs are in action, but it is a law as old as the creation of man, and cannot be disregarded. A skilful observer might select among many, from the appearance of the countenance, those who have just left an apartment in which they have been respiring for hours a spoiled atmosphere. No doubt that this cause, long continued, so affects

the whole mass of blood as to bring on many diseases. If pure air be peculiarly necessary to any class of persons, it is so to children. We believe a more useful suggestion could not be made on the subject of health to the whole community than to invite them to perfect health where the air is impure, and that this applies especially to apartments appropriated to sleep. Visiting friends are often put into sleeping apartments which have not been opened for days and weeks: this is far enough from kind treatment, however innocently it be done.—Hon. Wm. Sullivan.

"One of the most common, and most annoying discomforts in our country is the bad state of the sleeping apartments in which travellers are obliged to attempt to repose. This is occasioned, not so much by the want of bed which is used, as by the ignorance that pure air is essential to comfort and health."

A good thought.—That a reference to past experience may be made to advantage by the Christian, I doubt not; but for him to make it, in any case, the criterion by which to determine his present character as a Christian, is as dangerous to his spiritual welfare, as it is contrary to the Bible, and about as reasonable, as it would be for a sick man to determine the state of his health by what it had been in the former part of his life. Jesus is the Christian's Saviour, and not his experience; and for a man to determine whether he is a Christian now or not, he must do it by the present state of his heart and mind, and not by the past. The degree of evidence, that any man has that he is a Christian, is just in proportion to the degree of his conformity to the Christian character as delineated in the Gospel.

I have been all my life like a child, whose father wishes to his undivided attention. At first the child runs about the room; but his father ties up his feet; he then plays with his hands, until they likewise are tied. Then he continues to do, till he is completely tied up; then, when he can do nothing else, he will attend to his father. Just so God has been dealing with me, to induce me to place my happiness in him alone. But I finally continued to look for it there, and God has kept cutting off one source of enjoyment after another, till I find that I can do without them all, and yet enjoy more happiness than ever in my life before.—Payson.

An Improvement.—A writer, or perhaps more than one writer, in the N. Y. Christian Herald, is giving accounts of the preaching of Drs. Beecher and Wm. at Concord meetings, which it is thought, proved that these preachers are beginning to adopt the theological system of the Methodists. The truth appears to be, as nearly as we can judge from reading these articles, that Drs. B. & W. have found some of the errors of their old doctrine in that system, and these writers cannot understand them. We should not attribute the change to an increase of candor in the writers, did not their language imperatively forbid it. Ft. Chen.

DEFERRED ARTICLES.

SCHOOLS IN MAINE.

The returns to the office of the Secretary of State, required by an act of 23d February, 1825, and other sources of information, give the following results as to Maine. The number of school districts is 2500.—The whole number of scholars in the public schools, not excluding those supported by voluntary contributions is 100,000. The whole amount expended for these schools including local school houses, is by estimation, \$200,000. The whole number of Academies, including the Lyceum, the Wesleyan Seminary, and the Bangor Theological institution, is thirty-four, and the students may be estimated at 900. The students at the Colleges, including the Medical School, are 200. The population of New York is to ours, as 5 to 1. Her College students, as 3 to 1. Her Academic students, as about 4 to 1. Her students, at common schools, a little less than 3 to 1. And her money expended for public schools is only 2 to 1.

In England there is one child at school for every 15 inhabitants. In Russia 1 to 7; in Bavaria 1 to 8; in New York 1 to a little more than 4; in Maine 1 to 4.

Hampden Sydney College.—We learn from good authority that President CUMMINS of Hampden Sydney College, who resigned the charge of that institution some months ago, has been engaged by the Board of Trustees to continue his connection with the College as its President. Mr. Halliday, who was elected Professor of Languages has entered upon the duties of his office, and Mr. Eaton, lately appointed tutor, will commence his duties at the commencement of the winter session, on the first of November next. The new building is in a state of forwardness towards completion, and will soon be fitted for the reception of students. We hope that with the improvement of its accommodations, the increase of its means and the reorganization of its faculty, the college may increase in usefulness to the state, and it may have, (what it deserves) the prayers, the confidence and patronage of our citizens. So. Rel. Tel.

Quakers and the Queen of France.—A Paris paper of June 2d says, that Elizabeth Robson, of the Society of Friends, with her husband, was recently in Paris, and at her own request, was admitted to the presence of the Queen. The fair Quakers "held forth" for nearly an hour, in presence of her majesty and the princesses, in which she was conversed with the Queen, and her conversation, and then dismissed her with much politeness and good nature. Next day, Mrs. Robson with her husband departed for the South of France.

Caricature Document.—Ministers have at this moment in their possession a list of 1500 individuals, in or near London, whose private fortunes would pay off the national debt. Of course the list is only interesting, or, as indicating the mass of wealth in the country, as one could not have imagined, at first sight, that the private fortunes of any 1500 individuals in the empire could be to such an extent. London paper.

A Good Example.—Mr. Isaac Appleton of Dublin, N. H. writes to the editor of the N. H. Observer that he has hired more than one hundred days' work during the present hay-making season, without supplying any ardent spirits or working on the Sabbath. He has had no complaints, no rakes or forks broken, no quarrelling, neither have any of his hands tumbled down beside the cart under a heavy fork full of hay, as is sometimes the case.

Outrage and Assault.—The Editor of the Cincinnati Journal, Rev. Amos Blanchard, in lately commenting on a Suicide which occurred in that city August 10, observed, "Here is another victim to the monster dissipation and fashionable vice." This great grief occasioned, and the brother of the deceased, as stated by the Editor, to draw a covey from under his coat, and seizing Mr. B. by the collar, to commence a furious assault. Mr. B. however states, that his antagonist was completely in his power, so that he could have injured him had he been so disposed. Mr. B. has commenced a prosecution, "considering it due to the safety of the community, that such desperate outrages and flagrant crimes should be restrained by the strong arm of law."

CARDS.

The Treasurer of the Boston Seaman's Friend Society acknowledges the receipt of the following sums:—From individuals in the North Parish in Ipswich, to constitute Rev. David T. Kimball a life member \$27 50. Ditto in the South Parish in ditto, to constitute Rev. Daniel Jewett a life member 28 00. From a lady's will, to constitute Rev. David Jewett a life member 0 50. From individuals at Sandy Bay to constitute Rev. David Jewett a life member 27 55. A Contribution after an evening lecture at Manchester 9 45. From individuals in Weymouth, N. H., to constitute the Rev. Mr. Hill a life member (8 per cent) 20 00. From the members of Constellation Lodge, Dedham 20 00. W. WORTHINGTON, Treasurer. Boston, Sept. 10, 1831. \$134 00.

The subscriber very gratefully acknowledges the receipt of Twenty-eight Dollars, from individuals of his church and society, Twenty-five of which is to make him a life member of the Boston Seaman's Friend Society. DANIEL FITZ, Ipswich, Sept. 5, 1831.

The subscriber acknowledges with gratitude the receipt of Twenty Dollars from Ladies and Gentlemen in his society, to constitute him a life member of the American Seaman's Friend Society. F. HORTON. Dartmouth, Sept. 31, 1831.

HARD WARE.

HOMES & HOMER have received by the Ships George, Dover, Olive and Eliza and Liverpool from Liverpool, and Elizabeth, from Bremen, a general assortment of CUTLERY AND HARD WARE GOODS, which they offer for sale on good terms, for Cash or Credit. Sept. 14.

NATURAL HISTORY OF ENTHUSIASM.

By CROCKER & BREWSTER. Have just published and for sale at their Old Stand, 47, Washington Street, Boston, (late 59 Cornhill.)

The Natural History of Enthusiasm, containing Enthusiasm Secular and Religious, Enthusiasm in Devotion; Enthusiasm in the Science of Nature; Enthusiasm in the Science of the Human Mind; Enthusiasm in the Science of the Human Body; Enthusiasm in the Science of the Human Soul; Enthusiasm in the Science of the Human Spirit; Enthusiasm in the Science of the Human Intellect; Enthusiasm in the Science of the Human Will; Enthusiasm in the Science of the Human Emotion; Enthusiasm in the Science of the Human Faculty; Enthusiasm in the Science of the Human Power; Enthusiasm in the Science of the Human Virtue; Enthusiasm in the Science of the Human Vice; Enthusiasm in the Science of the Human Sin; Enthusiasm in the Science of the Human Punishment; Enthusiasm in the Science of the Human Reward; Enthusiasm in the Science of the Human Glory; Enthusiasm in the Science of the Human Salvation; Enthusiasm in the Science of the Human Damnation; Enthusiasm in the Science of the Human Judgment; Enthusiasm in the Science of the Human Mercy; Enthusiasm in the Science of the Human Wrath; Enthusiasm in the Science of the Human Love; Enthusiasm in the Science of the Human Hate; Enthusiasm in the Science of the Human Fear; Enthusiasm in the Science of the Human Hope; Enthusiasm in the Science of the Human Faith; Enthusiasm in the Science of the Human Charity; Enthusiasm in the Science of the Human Generosity; Enthusiasm in the Science of the Human Hospitality; Enthusiasm in the Science of the Human Kindness; Enthusiasm in the Science of the Human Modesty; Enthusiasm in the Science of the Human Simplicity; Enthusiasm in the Science of the Human Humility; Enthusiasm in the Science of the Human Meekness; Enthusiasm in the Science of the Human Patience; Enthusiasm in the Science of the Human Gentleness; Enthusiasm in the Science of the Human Mildness; Enthusiasm in the Science of the Human Sweetness; Enthusiasm in the Science of the Human Purity; Enthusiasm in the Science of the Human Holiness; Enthusiasm in the Science of the Human Righteousness; Enthusiasm in the Science of the Human Innocence; Enthusiasm in the Science of the Human Integrity; Enthusiasm in the Science of the Human Sincerity; Enthusiasm in the Science of the Human Truthfulness; Enthusiasm in the Science of the Human Justice; Enthusiasm in the Science of the Human Equity; Enthusiasm in the Science of the Human Fairness; Enthusiasm in the Science of the Human Reasonableness; Enthusiasm in the Science of the Human Prudence; Enthusiasm in the Science of the Human Wisdom; Enthusiasm in the Science of the Human Knowledge; Enthusiasm in the Science of the Human Understanding; Enthusiasm in the Science of the Human Perception; Enthusiasm in the Science of the Human Sensation; Enthusiasm in the Science of the Human Emotion; Enthusiasm in the Science of the Human Faculty; Enthusiasm in the Science of the Human Power; Enthusiasm in the Science of the Human Virtue; Enthusiasm in the Science of the Human Vice; Enthusiasm in the Science of the Human Sin; Enthusiasm in the Science of the Human Punishment; Enthusiasm in the Science of the Human Reward; Enthusiasm in the Science of the Human Glory; Enthusiasm in the Science of the Human Salvation; Enthusiasm in the Science of the Human Damnation; Enthusiasm in the Science of the Human Judgment; Enthusiasm in the Science of the Human Mercy; Enthusiasm in the Science of the Human Wrath; Enthusiasm in the Science of the Human Love; Enthusiasm in the Science of the Human Hate; Enthusiasm in the Science of the Human Fear; Enthusiasm in the Science of the Human Hope; Enthusiasm in the Science of the Human Faith; Enthusiasm in the Science of the Human Charity; Enthusiasm in the Science of the Human Generosity; Enthusiasm in the Science of the Human Hospitality; Enthusiasm in the Science of the Human Kindness; Enthusiasm in the Science of the Human Modesty; Enthusiasm in the Science of the Human Simplicity; Enthusiasm in the Science of the Human Humility; Enthusiasm in the Science of the Human Meekness; Enthusiasm in the Science of the Human Patience; Enthusiasm in the Science of the Human Gentleness; Enthusiasm in the Science of the Human Mildness; Enthusiasm in the Science of the Human Sweetness; Enthusiasm in the Science of the Human Purity; Enthusiasm in the Science of the Human Holiness; Enthusiasm in the Science of the Human Righteousness; Enthusiasm in the Science of the Human Innocence; Enthusiasm in the Science of the Human Integrity; Enthusiasm in the Science of the Human Sincerity; Enthusiasm in the Science of the Human Truthfulness; Enthusiasm in the Science of the Human Justice; Enthusiasm in the Science of the Human Equity; Enthusiasm in the Science of the Human Fairness; Enthusiasm in the Science of the Human Reasonableness; Enthusiasm in the Science of the Human Prudence; Enthusiasm in the Science of the Human Wisdom; Enthusiasm in the Science of the Human Knowledge; Enthusiasm in the Science of the Human Understanding; Enthusiasm in the Science of the Human Perception; Enthusiasm in the Science of the Human Sensation; Enthusiasm in the Science of the Human Emotion; Enthusiasm in the Science of the Human Faculty; Enthusiasm in the Science of the Human Power; Enthusiasm in the Science of the Human Virtue; Enthusiasm in the Science of the Human Vice; Enthusiasm in the Science of the Human Sin; Enthusiasm in the Science of the Human Punishment; Enthusiasm in the Science of the Human Reward; Enthusiasm in the Science of the Human Glory; Enthusiasm in the Science of the Human Salvation; Enthusiasm in the Science of the Human Damnation; Enthusiasm in the Science of the Human Judgment; Enthusiasm in the Science of the Human Mercy; Enthusiasm in the Science of the Human Wrath; Enthusiasm in the Science of the Human Love; Enthusiasm in the Science of the Human Hate; Enthusiasm in the Science of the Human Fear; Enthusiasm in the Science of the Human Hope; Enthusiasm in the Science of the Human Faith; Enthusiasm in the Science of the Human Charity; Enthusiasm in the Science of the Human Generosity; Enthusiasm in the Science of the Human Hospitality; Enthusiasm in the Science of the Human Kindness; Enthusiasm in the Science of the Human Modesty; Enthusiasm in the Science of the Human Simplicity; Enthusiasm in the Science of the Human Humility; Enthusiasm in the Science of the Human Meekness; Enthusiasm in the Science of the Human Patience; Enthusiasm in the Science of the Human Gentleness; Enthusiasm in the Science of the Human Mildness; Enthusiasm in the Science of the Human Sweetness; Enthusiasm in the Science of the Human Purity; Enthusiasm in the Science of the Human Holiness; Enthusiasm in the Science of the Human Righteousness; Enthusiasm in the Science of the Human Innocence; Enthusiasm in the Science of the Human Integrity; Enthusiasm in the Science of the Human Sincerity; Enthusiasm in the Science of the Human Truthfulness; Enthusiasm in the Science of the Human Justice; Enthusiasm in the Science of the Human Equity; Enthusiasm in the Science of the Human Fairness; Enthusiasm in the Science of the Human Reasonableness; Enthusiasm in the Science of the Human Prudence; Enthusiasm in the Science of the Human Wisdom; Enthusiasm in the Science of the Human Knowledge; Enthusiasm in the Science of the Human Understanding; Enthusiasm in the Science of the Human Perception; Enthusiasm in the Science of the Human Sensation; Enthusiasm in the Science of the Human Emotion; Enthusiasm in the Science of the Human Faculty; Enthusiasm in the Science of the Human Power; Enthusiasm in the Science of the Human Virtue; Enthusiasm in the Science of the Human Vice; Enthusiasm in the Science of the Human Sin; Enthusiasm in the Science of the Human Punishment; Enthusiasm in the Science of the Human Reward; Enthusiasm in the Science of the Human Glory; Enthusiasm in the Science of the Human Salvation; Enthusiasm in the Science of the Human Damnation; Enthusiasm in the Science of the Human Judgment; Enthusiasm in the Science of the Human Mercy; Enthusiasm in the Science of the Human Wrath; Enthusiasm in the Science of the Human Love; Enthusiasm in the Science of the Human Hate; Enthusiasm in the Science of the Human Fear; Enthusiasm in the Science of the Human Hope; Enthusiasm in the Science of the Human Faith; Enthusiasm in the Science of the Human Charity; Enthusiasm in the Science of the Human Generosity; Enthusiasm in the Science of the Human Hospitality; Enthusiasm in the Science of the Human Kindness; Enthusiasm in the Science of the Human Modesty; Enthusiasm in the Science of the Human Simplicity; Enthusiasm in the Science of the Human Humility; Enthusiasm in the Science of the Human Meekness; Enthusiasm in the Science of the Human Patience; Enthusiasm in the Science of the Human Gentleness; Enthusiasm in the Science of the Human Mildness; Enthusiasm in the Science of the Human Sweetness; Enthusiasm in the Science of the Human Purity; Enthusiasm in the Science of the Human Holiness; Enthusiasm in the Science of the Human Righteousness; Enthusiasm in the Science of the Human Innocence; Enthusiasm in the Science of the Human Integrity; Enthusiasm in the Science of the Human Sincerity; Enthusiasm in the Science of the Human Truthfulness; Enthusiasm in the Science of the Human Justice; Enthusiasm in the Science of the Human Equity; Enthusiasm in the Science of the Human Fairness; Enthusiasm in the Science of the Human Reasonableness; Enthusiasm in the Science of the Human Prudence; Enthusiasm in the Science of the Human Wisdom; Enthusiasm in the Science of the Human Knowledge; Enthusiasm in the Science of the Human Understanding; Enthusiasm in the Science of the Human Perception; Enthusiasm in the Science of the Human Sensation; Enthusiasm in the Science of the Human Emotion; Enthusiasm in the Science of the Human Faculty; Enthusiasm in the Science of the Human Power; Enthusiasm in the Science of the Human Virtue; Enthusiasm in the Science of the Human Vice; Enthusiasm in the Science of the Human Sin; Enthusiasm in the Science of the Human Punishment; Enthusiasm in the Science of the Human Reward; Enthusiasm in the Science of the Human Glory; Enthusiasm in the Science of the Human Salvation; Enthusiasm in the Science of the Human Damnation; Enthusiasm in the Science of the Human Judgment; Enthusiasm in the Science of the Human Mercy; Enthusiasm in the Science of the Human Wrath; Enthusiasm in the Science of the Human Love; Enthusiasm in the Science of the Human Hate; Enthusiasm in the Science of the Human Fear; Enthusiasm in the Science of the Human Hope; Enthusiasm in the Science of the Human Faith; Enthusiasm in the Science of the Human Charity; Enthusiasm in the Science of the Human Generosity; Enthusiasm in the Science of the Human Hospitality; Enthusiasm in the Science of the Human Kindness; Enthusiasm in the Science of the Human Modesty; Enthusiasm in the Science of the Human Simplicity; Enthusiasm in the Science of the Human Humility; Enthusiasm in the Science of the Human Meekness; Enthusiasm in the Science of the Human Patience; Enthusiasm in the Science of the Human Gentleness; Enthusiasm in the Science of the Human Mildness; Enthusiasm in the Science of the Human Sweetness; Enthusiasm in the Science of the Human Purity; Enthusiasm in the Science of the Human Holiness; Enthusiasm in the Science of the Human Righteousness; Enthusiasm in the Science of the Human Innocence; Enthusiasm in the Science of the Human Integrity; Enthusiasm in the Science of the Human Sincerity; Enthusiasm in the Science of the Human Truthfulness; Enthusiasm in the Science of the Human Justice; Enthusiasm in the Science of the Human Equity; Enthusiasm in the Science of the Human Fairness; Enthusiasm in the Science of the Human Reasonableness; Enthusiasm in the Science of the Human Prudence; Enthusiasm in the Science of the Human Wisdom; Enthusiasm in the Science of the Human Knowledge; Enthusiasm in the Science of the Human Understanding; Enthusiasm in the Science of the Human Perception; Enthusiasm in the Science of the Human Sensation; Enthusiasm in the Science of the Human Emotion; Enthusiasm in the Science of the Human Faculty; Enthusiasm in the Science of the Human Power; Enthusiasm in the Science of the Human Virtue; Enthusiasm in the Science of the Human Vice; Enthusiasm in the Science of the Human Sin; Enthusiasm in the Science of the Human Punishment; En